# Pyers plow

mans exhoztation/ vnto the lo:des/ knightes and bur goylles of the Parlya menthoule.

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Cum Pziuilegio ad Impzimendum solum.

## Pyers Plowmās exhoꝛtation to the Parlyamenthouſe.

IT behoueth vs erneſtly to pꝛay vnto God, that lykewyſe as he hath geuē vnto the king of this realme, a feruēt zele to ſet furth his truth, & ſtrengthened him with a right woꝛthy pꝛotectour & mooſt pꝛudēt counſellours foꝛ ꝓ ſetting furth of the ſame, euē ſo that he will vouchſafe to ſēde our ſayde kyng lyke zeale and ſtrength to make, ſet furth, and cauſe to be kepte ſuch good poꝛlytike lawes and ſtatutes as this Realme may be therby replenyſhed wyth iuſtice, equitie and wealth, that in all regions wher as it ſhalbe repoꝛted how that we of thys realme haue expelled all vayne tradicions of men, and receyued the true religion of Chꝛiſt, that there alſo it may be ſayd howe that we haue therto receyued the fruteful bleſſing of God, pꝛomyſed vnto the follo-wers of his woꝛde. But except many in-conueniences in this realme be redꝛeſſed, it is rather to be feared leaſt that the Gol pell be ſlaundꝛed thꝛough vs. Neuertheles euen as in the time of oure greateſt er-rour & ignoraunce, the fatte pꝛieſtes wo' neuer confeſſe that any thing concernin

our religion was amis, worthy to be re-
formed, euen so now at this daye there be
many fatte marchaũtes which wold haue
no reformation in the comon wealth af-
firming that therin al thinges be wel, but
he that wyll be conuersaunt with the cõ-
forte of the poore comens, shal (if he stop
not his eares, nor hyde not his eyes) both
heare & perpue the case to be farre other
wise. He shal heare tel that a fewe riche mẽ
haue ingrossed vp so many fermes & shepe
pastures, & haue decayed so many whole
townes, that thousandes of the poore co-
mens can not get so muche as one fern.e,
nor scant any litell house to put their head
in. It is not agreable with the gospel that
a fewe parsons shall lyue in so great abõ-
daunce of wealth, ãd suffer so many their
christẽ brothers to lyue in extreme pouer
tie. It is contrary to the humanitie vsed
uen amongest the heythen infidels, one mã
to holde so great a quantitie of grounde,
that by meanes therof hys other neyghe-
boures shall not haue wherupon to get
their liuing. It is not vsed amongest the
worst kinde of rauening beastes, that one
shall snatche from an other that thing whi
che he standeth no nede of, and whiche he

neuer shalbe able to spend. But what may I lyken it vnto/ when a fewe men for the o nelye greadines of gathering superfluous thinges/ shall kepe in their hādes so muche groūd/ & so many whole townes & feldes/ that therby al theyr owne natiue countrey shal come vnto vtter ruine & decay? I wold not that those ydell mēbres of this realme, which for ẏ mayntenaūce of their ydelnes wold haue al thiges in cōmen/ shuld think that I do now harpe of that string: farre be such madnes fro me/ for that confusion wold vtterly extinguish all industry vnto all maner of good artes ād qualities/ and reduce vs vnto a bestly trade of life. But I wolde rather wish that they wich now in this realme be the auctours of that opinion/ shuld be sharpely punished by the maiestrates/ as detestable enemies vnto the comonwealth/ for he which bringeth into a Realme sedicion or discorde/ bryngeth in the moost pernicious thinge that can be possible. And what thing can soner moue sedicion, than to go about to take from all good menne/ all those their possessions ād goodes/ which they and their auncetours haue by their prowes/ vertue and industry obtayned and gotten/ and to participate

the sayd lãdes and goodes/vnto the slouth full, vicious ãd ydell parsons? But admit that (which is impossible) all men wolde willingly consent vnto the taking awaye of the pzopzietye of goodes/ yet is ther no lykelyhod þ thys realme coulde be so gouerned & defended from enemies: for if any realme could be so maynteined/ it shuld haue bene in experience before thys tyme in some coũtries. But Aristotle in his politica, writing of all the sũdry kindes of gouernmentes of commẽwealthes in þ vniuersall worlde, could not finde so much as one lytell Citie gouerned in such sorte: it is much more impossible þ such a realme as this/ being so populous, & much of the people being so naturally geuẽ to slouth/ vyce & ydelnes/ shulde be well ordered by suche meanes. Vnt these menne wolde fayne perswade their opiniõ by scripture/ saying that two or thze places in the scripture make euidẽtly for their purpose/ yet wil they not cõfer ther w all þ le other places w be innumerable/ þ make directly to the contrary. Wold you not thinke hi to be a mad taylour which wold go about to pswade you to take a coate of his makyng/ because one sleue of the coate is fyt inough for your

all

all the residewe of the coate/being so scãte & vnkyt that it can by no meanes be put vp pon your backe. And are not they muche madder/ w̃ finding one or two textes in the scripture w̃ semẽ to take awaye propriety of goodes/and do not regarde how their opiniõ agreeth w̃ the eight cõmaundemẽt/ which sayth: thou shalt not steale/ãd with the tenth/which inhibiteth vs to couet our neyghbours house/or our neighbours wife his seruaunt/his mayd, his oxe/his asse or any thing that is our neighbours. And if their shulde be no propriete/ I pray you to what purpose shall these wordes sound which shalbe spoken by Christ at the daye of iugemẽt. Whan I was hungry ye gaue me meate/ and whan I was athrust ye gaue me drinke &c. Or wherfore doth Christ in ỹ. vi. chap. of mat. wil vs/ whẽ we giue our almes to giue it secretly? If I shulde here rekẽ vp al ỹ places in scripture w̃ make directly against this fõd opiniõ/ I might be accõpted more thẽ halfe mad to bestowe so much time in a matter so manifest: therfore wilshig ỹ ỹ manteynours of this frantick opiniõ may be well kept i a close house vntill their wittes be better comẽ vnto thẽ I wil returne to my purpose & declare

vnt

vnto you one other inconuenience/whych onely if it be not remedied/is able to bring this whole Realme vnto vtter ruine: for by the meanes of it/the moost parte of all those poore comōs of thys realme/whych haue no landes of theyr owne/are lyke by all lykelyhod of reason, wythin proces of fewe yeres to be brought vnto extreme pouertie. And for the profe herof, let the naked trueth set furth it selfe. Whan all the great numbre of Abbays did stand here in Ingland, a great parte of the men of thys Realme/were Monkes/Chanons/Fryers, Chauntrypriestes/Pardonners/Heremites & such as had Idle liuīgs/by those monkes/chanōs/fryers & chaūtripriests. And to thintent ẏ my meaning herin may be ẏ better perceyued: admit ẏ these Idle parsōs w̄ the tyme which the residue of ẏ inhabitaūtes of this realme did bestow in going of pilgrimages/in caruing painting & gylding of Images, in makig of torches ād waxcādels/in keping of so many supersticious holydays: admit all these to counteruayle as thogh the thyrd part of ẏ men of this realme had then cōtinuallye lyued in Idelnes as touching any necessary busines, ād that the other two partes had then

done

done all the necessary wozke ẅ was to be done in ẏ whole realme/that is to say/manured ẏ ground to bzyng furth cozne/and victuall/and done all the labour foz the taking of fysh/foz the makig of cloth making of garments ād all other thīges necessary/both foz thē selues & foz all those other Idell parsōs ād foz the whole realme. And it is not to be supposed the cōtrary/but ẏ there shalbe as many people in the realme, whē all those parsōs ẅ were mōkes/chanons/fryers & chaūtrizicsts shalbe deade as there were at such time whē all ẏ sayd Abbeys dyd stand: but the .ij. partes of ẏ mē of this realm keping no superstitious holydays/& spending no tyme in pilgrimages noz such vanities/wilbe still able to do all the necessary wozke in the realme/then the other iij. part must lyue in Idelnes except some other wozke be deuised foz them But this gret nōbze of people shall thē neyther haue lādes noz pencions to maiteyne them lyuig in Idelnes. Therfoze if moze woozke be not pzouided foz theym/what can ensue but extreame pouertie/beggery ād miserie? Foz when the fozsayd Abbays did stand/that Husbandman whych had two oz thze Sonnes, wold foz the moost parte/kinde one of thē at Scoole foz a yere

or two vntill he might read the masse boke/
and then make him eyther a monke/ chanō
frier or chauntrypriest, which many times
also shuld helpe his other brethern to some
parte of their liuinge, but nowe there is no
such refuge: all must be put to labour. And
lyke as thre score men can not be all suffici-
entlye armed for the warres with fourtye
harneyses, ne thre score womē can not all
be spinning at home vppō fourty wheles,
no more can all those parsons in this real-
me which must nowe hereafter haue their
liuinges vppon labour be continuallye set
to worke except they may haue more grouñd
totylle or more of som other thig to worke
vppon. And besides all this they whiche
were professed in these superstitious/ relyg-
gions did abstayne from matrimonye/ so þ
now when mariage shall be free for all men
ther is lyke to be a greater increase of chyl-
dren then was in those dayes. But to this
some menne wyll saye/ that although they
had no wyues of their owne/ yet they lyued
not chaste. I graunte that fewe of
them lyued chaste. And yet I deny that
the Royalme was anye thynge so muche
replenyshed wyth Chyldren by their vn-
chastnes, as it wold haue bene if they shuld

haue

haue had wifes of their owne / for it is to be cõsidered ẏ the mooſt parte of them are but comen aduouterers. And thoſe wo-men wᵗ lygh wᵗ moze mẽ then one / do not therfoze bzing furth the mozechildzẽ. All theſe thinges cõſidered it is no ſmall num-bze of people that muſt now hereafter liue by labour / ouer that there was whã thab-beys did ſtande / ſo ẏ if ſome other pzouiſi-on be not made / it is like to come to paſſe, ẏ ſhoztly after the warres (foz the warres haue hitherto foũd a great ſozte occupied / and cleanerỹd vs of a great nõbze of them wᵗ ſhulde elſ haue bene eyther beggers oz theues) but whẽ ẏ warres be done / & they which be now chyldzẽ comen vnto mens eſtate / by the reaſon befoze declared, there ſhalbe ſo many wᵗ out fermes ãd diſirous to haue fermes / that they them ſelues by their high pzoffers ſhall cauſe them to be yet agayne hygher inhaunced / ſo that he onelye ſhalbe able to lyue vppon the ſayde fermes / whyche hath no charge of chyl-dzen / and he whyche ſhal haue any charge of chyldzen / ſhal not be able (bzyngyng vp his chyldzen) to lyue vppon any of them / but ſhall euery day be poozer and poozer vntyll he and all hys chyldzen / be at

playne

playne beggery. And lykewyse then the la-
bouringe man, beinge then so many of thé,
they shalbe retayned for so litel wages (ha
uig now respect vnto the high prize of vic-
tuall and cloth, and to the high rét of their
houses) that he which shalbe in health (ha
uig no childer, shal barely get by his labour
to finde him selfe his necessary sustensun-
ce, so that he which shall haue any childzen,
shall not by his labour be able to finde him
selfe and his chyldzen. And thus shall the
mooste parte of the Realme be in pouertie,
one not able to helpe an other. Is it lyke
thé that those fewe parsons which shal ha
ue thé aboundaunce of riches, will euery ye
re cótinually departe from so great sómes
of money as will serue for the releafe of so
great a nóber? no surely, for whé they haue
had a farre smaller nóbze, they suffred thé
to dye for hunger in the streetes. And for ỳ
mooste parte, ỳ wicked & the couetous par
sóns shalbe ỳ greateste possessours of goods,
whose propertye is alwayes to gather, and
neuer to distribute, redy in takig, but slacke
in geuing. When so many shalbe thus fal-
len into such extreame pouerté, what may
then follow, it greueth me to declare. But
what nede I to declare it, whé euery man
may

may so easely perceyue it whych thinge if it
shulde come to passe (as God forbyd) then
wold our greate enmy ꝑ bisshop of rome &
all his adherentes, insulte and triumph o-
uer vs, imputing our distruction, as a pu-
nishment, for the suppressig of abbayes ād
chauntries. And so might it well be accōp-
tes, if we shulo, whē they were suppressed,
beig satisfied and stayed with their world
ly goodes, procede no further in redressing
other abuses, nor in theprouiding of liuin
ges for them ẅ were cōmonly wont to go
into abbeys, or otherwise to haue their ly-
uinges by thē and by such other like kinde
of ydelnes. Adde vnto this also that there
is now at this day fewer seuerall fermes
for the husbandeman to lyue vppon, and
lesse worke for the labourige mā, thā was
in those dayes when the forsade abbeyes
did stande. For a greate parte of the sayde
abbeylandes be eyther geuen, solde or lea-
sed vnto suche lordes and Gentelmen, as
had landes before of their owne. And for
as much as it is wel nygh impossyble for
them to oversee so manye seruauntes as
might kepe so great quantitie of grounde
in tyllage, and desiringe to haue the who-

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le profight of their grounde them selues/ they are driuē (by their insaciable couetousnes) to conuert al their grounds vnto the pasturing of shepe & such kynde of beastes as they maye receyue the whole profyght with very litell charge of seruauntes/ so þ one man hauing in his occupying so much ground as fiue hundreth parsons haue he retofore with their labour gayned their liuinge vppon/ shall kepe perchaunce ten or twelue shepehardes and fower or fyue neatherdes. So þ although there be all ready and shalbe hereafter manye more parsons which must get their liuiges vppon labour then there was when thabbeys did stand: yet þ notwithstanding/ their is at this ꝑsent much lesse grounde put in tillage/ thē was whē they stode. And by this meanes shall this realme come much the soner vnto decaye/ if remedye be not had. For as the number of menne encrease, which muste lyue by Laboure/ so ought it to be forsene that they may haue whervppō to labour. For that shepemaster which suffereth one flocke of hys shepe to encrease muche in numbre/ and doth not regarde to prouide sufficiente of Pasture for them accor-

dyng

accozding to the nõbze of his encreaſe / he ſhall not onely haue no pzofight by thyn⸗creaſinge of his ſhepe / but ſhal alſo put al the reſidewe of ẏ flocke in daunger of the hũgerrotte. This flocke of labourers, are like daylp to encreaſe / but the paſtour they ſhulde liue vppon / which is wozke / doth daylp deminiſh. And is lyke hereafter vp pon other occaſiõ ẅ I haue not here reher ſed / euer moze & moze to be deminiſhed. Hitherto I haue declared certeyne cauſes why it is requiſite ẏ moze wozk ſhuld be deuiſed: deſiringe you my lozdes with the knightes & burgoiſſes of ẏ parlyamẽt hou ſe ẏ ye will accepte this my rude boldnes in good parte, & not to impute it to arro⸗gancy foz that I enterpzile amõgeſt men of ſo high wiſdome / to reaſon in matters of ſo great impoztaunce. Foz lyke as the mooſt expert mariners / in a great tempeſ tuous wether / wil not diſdayne ſomtime to be admoniſhed by an inferioure Par⸗ſon / by cauſe that ſome thingꝛs may then come to ther remembzaunce of ſome one mã, ẅ at that time an other thynketh not vppon / euen ſo the mooſt wyſe Counceil⸗lours & Maieſtrates / in the commẽ affay⸗res of ẏ Realme, wyl ſomtime vouchſafe

to heare

to heare the deuise of a simple Subiect.
Therfore / after pardon obteyned for my bold enterpryse and for my rude language. I intende (vnder the correction of other better experienced) to shewe my simple opinion by what meanes all the forsayd nóbre of people maye haue plentie of woorke And then what profit maye therby ensue vnto the Royalme / and vnto the Kynges Maiestie. For these inconueniences and this imminent mischeefe maye bee so met wyth / and in suche sorte remedyed & redressed / that beesydes the profit / whych is taken by the Landes and goodes of the the sayde Abbayes, Priories / Chauntries and Pilgrimages, the suppressing of them and of suche lyke Idelnes and Idell woorkes, maye be turned moreouer vnto an other the greatest Commoditie ỳ euer came vnto this Royalme. That is onelye / if all that multitude of People / which was wonte to lyue so in Idelnes, maye alwayes haue woorke. And by two sundrye meannes maye it be broughte to passe that there may be more plentie of worke throgh out this realme: one is, by the conuertig into pastour or Arable waiste and desolate grounndes, nowe beinge ouerflowen wyth water

water or ouergrowen wyth Brome/ Fearne whinnes or Fyzres/ & by the restrayninge of the forsayde Shepemasters and ingrossers of Fermes, that they doo not hereafter conuert so muche grounde vnto Shepepastours/ & thé to suffer all maner of corne to be yerelye transported ouer the seas as well as anye other kynde of marchaundise. And for theise purposes I haue drawen furth certeyne rude Billes to be exhibited to you of ꝑ Parliaméthouse/ trustinge that by your wysdomes/ learninge & knowleuge/ layd of the same rude billes may be reduced into the due forme of good statutes. An other waye to cause the forsaid great numbre of people to haue more woorke, is by the causing of all such maner of thynges being comonlye worne/ occupyed & spent within this realme/ nowe vsed to be brought from the parties of beyonde the seas/ & being possible to be made wrought or had wythin thys realme. As liné cloth/ flax/ ād all thyng made of flaxe or hempe: all things ready made of Iron/ sope/ rapeoyle/ saye/ stamin/ worsteds/ caps hattes & all such other thinges to be made and wrought within thys royalme/ which thing may be brought to passe/ by the setting

of a

of a great subsidy/ as a subsidy of fower or
fiue shilliges of euery pounde valure/ of all
such kinde of wares coming into this real
me from the parties of beyonde the seas.
This maye be best done when a subsidye
shulde be els graunted vnto the kinges ma
iesty for the mayntenaunce of his warres,
w̄ thing shuld be also some parte of punish
ment vnto our enemies, if we shall chaūce
to haue any beyond the seas, for asmuch as
they shal therby haue the lesse vent of their
wares/ thorow which their reames shalbe
the more enfebled. And surelye this kynde
of subsidy for the mayntenaunce of the kin
ges maiestyes warres/ shulde not onely be
more for the comon wealth, but also much
easelyer borne then suche taxes & subsidies
as were heretofore wont to be leuyed/ for
no man shall pay any thing in this kinde of
subsidy but they onely which of their ow=
ne voluntary will, shall bye such wares cō
ming frō beyōde ẏ seas: but if we shall not
haue occasion to haue any subsidye graun=
ted for the mayntenaūce of warres/ yet for
this forsayde consideracion the Subsidye
may be inhaunced vpon all such wares cō=
ming inwarde. And the subsidye which is
is now payd vpō leade/ tinne corne & cloth

going outwarde/maye be in consyderacion therof remitted/which shalbe also a greate cause that the more leade tinne/ cloth and corne shalbe wrought/ made and laboured for within this realme, but if it so be that the kinges maiesty hauing no warres will not set any higher subsidy vpō such wares, yet at the least way for almuch as the price of all maner of wares is highlye risē syth the time of the makinge of the laste rate: it is reason that the wares coming inwarde be rated agayn at the value that they nowe be solde for, or els the custume which shall be hereafter payde vppon lynen cloth and such kinde of wares comig into this realme shalbe so litell in respect of ꝑ price they be here solde for, that men shall not haue so good cause to be driuē vnto the making of lynen cloth and such other thinges within this realme as they had when the laste rate was firste made. It is no maruayle though this my saying concerning the setting of a greater subsidy vppon wares inwarde and also some of the forsayde billes shalbe vnto some men at the firste very harde to digest, but like as vnto those mē euery thing is pleasaunt that sauoureth of lucre, so cā they not abyde the taste of ought that

smelleth

smelleth any thinge agaynst their singuler profight. And yet if they pondred the matter throughly well, and wolde make a true definicion of veilyte, they shulde finde that it were not against their profight. But they be so sarre blynded in couetoulnes, that they can not ozels will not forsee the true ende of thinges. Therfore you of the parliamēt house must do vnto them as the louing parentes do vnto their chyldrē when they cō strayne thē to drinke wormeledes oz such other bitter medecines for the preseruatiō of their lyues, although the chyldren, for the bitternes of the medycyne, be neuer so lothe to receyue it. Nor I maruayle not though some of you the lordes knightes & burgoyses of the parlyamenthouse be not at the first syght parswaded vnto all these my sayinges. For I being altogether ignorant of the arte of rethorycke, haue not conningly set forth this matter but onely layde before you the naked trueth in rude wordes, which onely bare truth if you substancially wyll ponder. I dout not but you shall thē easely perceyue that by these meanes the layde great number of people whiche before were wont to liue in Idelnes, shall not onely gayne their owne liuynges

but also they shall both cause great sūmes of money to be yerely brought into this realme for such corne as shal encrease by their labour vppon tyllage. And furthermore cause greate summes of money to be kept within this realme, which was wont here tofore to be exchaunged into other Royalmes for suche lynen cloth and suche other thinges. And for almuch as I doubt least ỳ my meaning herein be not so ealy of all men to be perceyued: to make the matter more playne, admit ỳ when the foresayde Abbays did stande, we sent ouer ỳ seas yerely into other Realmes in woll, leade, tinne, corne cloth and all other kinde of marchaundise, ỳ value of fower hūdreth thowsande pounde, and ỳ we did then receyue again into the realme from ỳ sayde parties of beyōd ỳ seas yerely ỳ value of other fower hundreth thowsande pounde in other kynde of Marchaundise, admit also ỳ for almuch as all those people which before were wont to liue Idelly in Abbays, Priories and chauntries, adding thervnto the time which was accustumed hereto fore to be Idelly bestowed in going of pylgrimages, in keping of newe founden holydayes, in caruing, paynting and gilding

of yma-

ymages in makīg of copes/torches & wax candels/all this time before spent in idelnes ād in vnprofitable labours, hereafter imployed vppon the tillage of the waste & desolate groundes, and in making & worksing of such thinges as we hertofore were wont yerely to receyue from the parties of beyond the seas/admit (I say) that by the encreasle of the corne coming of this tillage we mayt sende ouer into the partis of beyonde the seas yerely/the value of one hūdreth thousande pounde more in corne, thē we heretofore were comēly wōt to do: & þ by the meanes of the linē & such other tilīges being wrought within this realme, we shall nede hereafter to receyue agayn in all thole kynde of marchaūdises comīg frō be yōd þ seas/the value of one hūdreth. M. pounde lesse then we hertofore were wont yerely to receyue/then shall there be caried ouer þ seas yerely in all kinde of marchaūdise the value of fiue hundreth thousande pounde/ and receyued agayne yerely in all kinde of marchaundyse but the value of thre hundreth thousande pounde/so þ the other two hundreth thousande pound muste yerely be brought into thys realme eyther in golde or siluer. And for asmuch as

they

they haue nowe much gaynes beyonde the seas / and this realme not a litell therby indomaged / in that they do counterfayte our newe coyned syluer beyond the seas & send it hither. If therfore good prouision and narrowe search be made that none of the sayde counterfayted money be conuayed hither / then shalde all the forsayde sūmes of money which shall come yerelye frome beyond the seas for the forsayd ouerplus in wares / be brought into this royalme in such gold & syluer as ꝑ kinges maiesty may take aduauntage by the coynage. Thus ye may perceyue that by these forsayd meanes the realme maye be wōderfully enriched / the kinges maiesty haue great gaynes in his mintis, and euery man that listeth to labour / may gaine him selfe an honest liuing. Yet I wolde not that any mā shuld thinke it possible by any worldly policy to defend thys realme from vtter distructiō / except we amend our sinfull liuing. For if God be determined to plage vs / for our offences / what can worldly policy preuayle to the contrary? And is their any hipocrisye more like to prooke ꝑ wrath of gōd: or any blasphemy more worthy of his indignacion / thē busily to pretend the most

holy

holy Gospell, and yet neuertheles to be so voyde of all charite, ẏ it shalbe takē but for a small matter, and for a common practise amongest vs, one mā to encroche so much grounde in to his handes that he shal ther by expell fower or fiue hundreth parsons frome their liuinges? How doth this trade of liuing agre with the Gospell, seing ẏ the chefe poynte of our religion, yea ād as Christ him selfe saith, all our religion consysteth in Louinge of GOD aboue all thiges, and our neyghbour as our selues? The more knowlege ẏ we haue of ẏ truth, the greater is our offence, and the more aboundant ẏ the goodnes of god hath bene towardes vs, the more detestable is our ingratitude towardes him. For these iniuries that we do vnto the poore membres of Christ, we do vnto hi, sayth he. Therfore after such euident knowledge of the scripturs: & after so manifest admoniciō by ẏ preachers: what can folowe but the iust vengeance of God? if reformacion be not had. If youre Childeren hadde so muche vnderstāding to foresee the plage and vengeaūce of God, ready to be powred doune vppō the whole realme, for this cruell oppressiō of the pore, which so frely is suffe-

red

suffered here to reygne amongest vs, wolde they not altogether knele vppō their knees with the teares runnig downe by their chekes, rufullye loking towardes you of the parliamenthouse, and holding vp their hādes, desire you altogether with one voyce, that you with all diligence and hast possible wolde se to the reformaciō hereof, that the dredefull wrath of God myght be spedely turned frō thē: which oppressig of ẏ pore, being ones redressed & a certayne of other notable vices in this Realme beinge reformed, I can se no obstacle nor anye likelyhead to the contrary, but ẏ this litell realme, is like to florish and excell in wealth & prosperite all ẏ realms in ẏ world: That the same therof with the renowne of the moste vertuous king Edwarde the sixte, shall redounde at the furdest ende of the worlde, to the great prayse of the Gospell, and to the high glory of god vnto whom all honour be referred for euer.

A faute escaped in printing. In the .xvi. page in the .xiij. lyne. Sayde of the same: Rede some of the sayde.